
**THE
ECONOMIC PROBLEM OF MAN
AND
ITS ISLAMIC SOLUTION**

By
Sayyed Abulala Maudoodi



**Markazi Maktaba Jamaat-e-Islami Hind
DELHI**

3rd Edition November, 1966—4000
Price ... 60 P.

Printed at Jamal Printing Press, Delhi-6.

THE ECONOMIC PROBLEM OF MAN AND ITS ISLAMIC SOLUTION

(This Address was delivered by Maulana Sayyed Abulala Maudoodi in the Muslim University, Aligarh, on 20th of October, 1941.)

Gentlemen,

The economic problem which occupies in these days the centre of our intellectual life had never before come to so much prominence or assumed the importance it does to-day. I use the word "prominence" because, as a matter of fact, the importance which economics naturally has for the life of mankind has always, in every age, impelled individuals, communities, nations, countries, and indeed all men to pay due attention to it. But in our days this attention has turned into an obsession leading to the creation of a new science of economics, embodied in voluminous books, with high sounding terminology and large organisation at its back. Along with this, new complications have been introduced in the production, distribution and acquisition of the necessities of life,

As a result of this there is such a plethora of discussion and scientific research about economic problems, that in face of it all the other problems of mankind seem to have paled into insignificance. Strange to say, however, that the object on which the attention of the whole world has been riveted in this manner, instead of getting any nearer solution, is becoming more and more complicated. In fact it has become a veritable enigma. The abstruse terminology of the science of economics and the scholarly subtleties and hair-splitting of economic experts have so confounded and mystified the ordinary people that the poor fellows, on hearing these expert discussions, stand aghast before the complexity of their economic problem and lose all hope of its solution, like a patient who is frightened on hearing from his doctor a biggish Latin name for his disease and thinks that he can be cured of his indisposition only by the special grace of God. In point of fact, however, if the smoke-screen and cloak of this scientific terminology and technical discussion is cast aside and the matter is looked at in its plain, natural simplicity, the economic problem of man can be easily understood, the advantageous and disadvantageous aspects of the various solutions adopted can be examined without difficulty, and the correct solution of this knotty problem can come within an easy grasp of the ordinary man.

Apart from the magic of professional complications and the rigmarole of terminology woven round this problem, a further complication has arisen by reason of the fact that the economic problem of man

which was, indeed, a part of the larger problem of human life, has been separated from the whole and looked at as if it were an independent problem by itself. And gradually this attitude has taken such a firm root that the economic problem has come to be regarded as the sole problem of life. This is even a greater mistake which has made its solution infinitely difficult. This attitude is, however, utterly unscientific. It is as if an expert in liver diseases isolates the liver from the whole bodily system and, disregarding the position allotted to and occupied by the liver in the human body and its relationship with other bodily organs, starts looking at the liver in isolation ; and then becomes so much absorbed in its examination that ultimately the whole bodily frame and physical system appears to him as a vast liver and nothing else. You can very well understand that if all the problems of bodily health were sought to be solved by this "liverish" attitude, how impossible of solution they would become and to what extreme dangers will human life be exposed. In the same way if economics is isolated and segregated from the whole of which it is a part and an attempt is made to solve all the problems of life by means of economic panaceas as if man were no more than an economic animal and his moral and spiritual have no reality apart from his economic endeavours, you should not be surprised if chaos and confusion are the final result.

Believe me, the existence of experts and specialists is one of the many calamities of modern age. A comprehensive and general outlook of life and its problems is becoming rare every day. Man has become a toy

in the hands of one-eyed specialists of the different sciences and professions. If there is a physicist, he starts solving the riddle of the universe on the strength of physics alone. If one is obsessed by psychology, one seeks to build up a whole philosophy of life on the basis of his psychological observations and experiments. If a man's knowledge is confined to sexology, he announces straightaway that the whole of human life is rotating on the axis of sexual passions so much so that even the idea of God entered the human mind through this door. Similarly people who are engrossed in economics seek to convince mankind that the real problem of their life is the economic problem and all other problems are nothing but its off-shoots. As a matter of fact, all these problems should be considered together as a whole and each separate problem ought to be viewed as a special aspect of the single totality. All of them occupy a particular position in this whole and derive their importance from that position only. Man possesses a physical body which is subject to physical laws ; from this view-point man is the subject of physics. But he is not a mere physical body so that all his problems could be solved by physics alone. He is a biological beings as well, subject to biological laws, and from this point of view he is the subject-matter of the science of biology also. But then again he is not merely biological animal and a complete system of laws for the regulation of his life cannot be deduced from the science of biology or zoology. In order to sustain his life he needs food, clothes and shelter ; and viewed from this stand-point economics covers an important aspect of his life.

But he is not merely an eating, clothing, and shelter-seeking animal so that the whole philosophy of his life could be founded on the basis of economics alone. For the preservation of his species man has recourse to reproduction and there is therefore found in him a strong sexual tendency. Considered from this standpoint the science of sexology is also important for his life. But here again he is not wholly an instrument of reproduction to be examined merely with sexological glasses. Man is possessed of a mind furnished with the means of knowledge and cognition and charged with passions and desires. From this point of view psychology covers a large part of his being. But than again he is not mere mind for a complete scheme of his life to be deduced from the principles of psychology. Man is also a social being obliged by his very nature to mix with other human beings. From this point of view many aspects of his life fall under sociology. But his sociability is merely one of the qualities of his existence and it would be foolish if the science of sociology is relied upon to furnish a complete blue-print of his life. Man is an intellectual being whose nature demands the satisfaction of his reason as well. From this point of view rational sciences also satisfy one of his special requirements and demands. But, again, he is not solely an intellectual being and rational sciences alone can hardly furnish the full material for a complete plan of human life. Man is a moral and spiritual being too, exercising distinction between good and evil, and possessing an innate urge to reach out to realities beyond the comprehension of reason. From this point

of view the moral and spiritual sciences satisfy another important demand of man's nature. But then, again, he is not all morals and spirit from top to bottom so that merely moral and spiritual sciences could suffice to guide him through life. Truly speaking, man is all these things taken together, while apart from them, there is a very important matter to be considered about him, namely, that with all his being and in all the different aspects of his life he is a part of the vast and immense system of this universe. [Viewed from this stand-point, the question as to what position he occupies in this universe and how he should work as a part of it assumes the highest significance, for, unless his position in the universe is correctly determined, no satisfactory code of life and conduct can be evolved for him. It also becomes necessary for man to determine the objects for which he should work and to decide whether those objects are consistent with his dignity and the position which he occupies in the universe.] The last two questions are fundamental to human life. It is on the basis of these two fundamentals that a whole philosophy of life is evolved, and under the influence of that philosophy, all sciences which concern men and the world accumulate facts within their own respective spheres and on the basis of conclusions drawn from these facts a life programme is chalked out for the guidance of man.

It should be quite clear now that if you wish to understand any problem of your life, it is wrong to confine your attention microscopically to that particular problem alone or to look upon life as a whole with

a preconceived bias in favour of that particular branch of life to which the problem is more nearly related. Rather for a correct understanding and true comprehension you shall have to look at it in its relationship with other problems with a clear idea as to the correct position it occupies in the complete whole and then proceed to examine the matter with an unprejudiced and impartial mind. Similarly, if you find anything wrong with the equilibrium and balance of life and desire to put it aright, it will be still more dangerous if you treat one of the problems of life as the whole problem and revolve the whole machinery of existence on that particular point. If you do this, you will merely upset the whole balance once again. The correct method of reform is to examine with an unbiased mind the whole scheme of life, from its basic philosophy right up to the details into which it branches off and then to locate the evil and discover its true nature.

So the main reason for the difficulty encountered in understanding and correctly solving the economic problem of man is that some people look at this problem from the point of view of economics alone ; others exaggerate its importance and declare it to be the whole problem of life ; still others wish to build a complete philosophy of life and the whole system of morality, culture, and society on economic foundations only and in this manner they have reduced man's position in this world to that of a grazing animal left loose in a pasture, for if economics alone were to be the foundation of human life, then the idea for which man exists is no better than that for which a bullock exists,

namely, to fatten himself merrily on the green grass. Likewise, if the economic stand-point predominates in the spheres of moral, spiritual, rational, sociological, psychological and other sciences, it will lead to a very great disequilibrium, because in these spheres of life, economics has no application whatsoever. Applied to these spheres economics will convert morality and spirituality into selfishness and materialism, transform the rational sciences into the culinary arts, infuse business motives and commercial ideas in social conduct and lead psychology to study man as merely an economic animal. Can there be a greater injustice to humanity?

The Real Economic Problem

If we look at the question in a plain, straightforward manner, avoiding terminological and professional complications, we find the economic problem of man to be no more than this: with a view to sustain and advance human civilization how to arrange economic distribution so as to keep all men supplied of the necessities of existence and to see that every individual in society is provided with opportunities adequate to the development of his personality and the attainment of the highest possible perfection according to his capacity and aptitude.

In the earliest times the economic problem was almost as simple for man as it is for animals. Infinite means of life were scattered on God's good earth. All that was needed to sustain the life of the human species

was available in abundance. Every one went out to seek his portion and obtained it from these treasurers. No one had to pay the price of his necessities nor was one man's portion in the grip of another. This holds good even to-day as far as animals are concerned. But in ancient times almost similar conditions prevailed for mankind. One could just go out and secure one's natural food, either in the shape of fruits or by hunting animals. One could manage to cover one's body with natural products and form a shelter and refuge wherever he found a suitable place. But God did not mean to keep man in this condition for a long time. He had endowed him with an innate urge to seek out and substitute collective social life instead of the isolated individual life into which he was born and by his own labour to create for himself better means of life than those with which nature had furnished him. The natural desire for a permanent relationship between man and women, the dependence of a human child for a longer period on the protection of his parents, the deep interest of man in his progeny, and the affection between blood-relations : these were the things which nature had ingrained in him to direct his efforts towards building a social life. Similarly, not being content with natural products but producing food grains for himself by tilling the land ; not being satisfied with covering his body with leaves but producing cloth for himself by his own industry ; not living in caves and dens but constructing houses for himself ; not considering it sufficient to satisfy his needs with physical implements but inventing stone, iron, wooden and other

implements ; all these urges had been implanted in him by Providence and necessarily implied that he should gradually become civilised. Hence if man became social and civilised he did not commit any crime ; rather this was the inherent demand of his nature and the deliberate purpose of his Creator.

With the advent of civilisation certain things were inevitable, *e.g.*

- (1) that the necessities of human life should multiply and no single individual be able to secure all his necessities, some of which must be secured for him by others, while he himself should secure a part of the necessities of others ;
- (2) that the necessities of life should be exchanged and gradually some medium of exchange should be evolved and established ;
- (3) that the means of production for the necessities of life and the means of transportation and communication should multiply and that man should take advantage of all the inventions which may come to his knowledge ; and
- (4) that man should have the satisfaction and assurance that the objects which he has secured by his own industry, the implements with which he works, the ground on which he has built his house, and the place where he carries his professional business, all

these will remain in his possession, and after his death be transferred to those who may be nearer and dearer to him than others.

So the appearance of various trades and professions, the system of purchases and sales, the fixation of prices of commodities, the introduction of coins as a standard of prices and a medium of exchange, international commerce and export and import business, the utilisation of all sorts of new means of production, and the evolution of the rights of property and succession ; all that was quite natural to man and there was nothing sinful in it of which he should repent. Besides this, with the development of social life it was also necessary :

- (1) that owing to the disparity which nature itself has created in the potentialities and powers of different individuals, some individuals should be able to earn and produce more than they need and some should be able to secure only their bare necessities, while others even less than what they need ;
- (2) that some individuals should be able to secure a better start in life in consequence of inherited wealth, and some should start their life with fewer means, while others should start their struggle in life without any means whatsoever ;
- (3) that owing to the operation of natural causes there should be found in every social aggregate

men who are unfit to participate in the business of life ; for example, children, the aged, the sick and incapacitated persons ; and

- (4) that there should be certain individuals who offer themselves for employment and certain others who secure their services and by this means besides the development of free industry, trade, and agriculture, the relationships of employer assume a social importance.

All these factors are, also, in their own way, the natural consequences and phenomena of man's social life, and their emergence too is by no means an evil which may call for suppression. Unable to trace the real source of the evils which flow from altogether different social causes, many people lose their level-headedness and start denouncing individual ownership, money, or machines or the natural inequalities of humanity, and sometimes civilisation itself. This is, however, in reality a case of wrong diagnosis and wrong remedy.

Any attempt to check the natural process of social evolution and to eliminate those essential aspects of social life which are the products of basic human nature is, certainly, devoid of all sense and, in the end, involves a greater possibility of loss than that which is tried to be offset. The real economic problem of man does not consist in finding out how to prevent the development of civilised social life or to interfere with the natural course of its advance and eliminate its essential aspects ; the real problem is how, while keep-

ing intact the natural evolution of social forces, to prevent social tyranny and injustice, to fulfil nature's demand that every creature should receive its portion, and to remove those obstacles which cause the faculties and powers of a large number of persons to be wasted away merely on account of lack of necessary means.

The Causes of Evils in the Economic System

We should now examine what are the real causes of the present economic evils and what is the nature of this evil. Evil in the economic system begins when the natural selfishness of man exceeds the limits of moderation. It develops with the aid of certain other immoral habits and receives further support from an inherently defective political system, especially if the latter has no moral basis. After throwing the whole economic system out of gear, it poisons the entire social life in all its ramifications. I have explained that both individual ownership of property and the fact of some individuals being economically better placed than others were in accordance with the natural scheme of things and are no evils by themselves. No evil effect could arise from them if all the moral qualities of man had had the opportunity to assert themselves in their proper balance and true proportion and if externally a political system existed which would maintain justice at all costs, even if it came to the application of force. But what transformed these two things into positive evils is the fact that people who were in a better condition economically owing to the operation of natural causes fell a prey to selfishness,

narrowmindedness, jealousy, miserliness, greed, dishonesty and worship of the self. The devil put it into their heads that the means of living which they had acquired in excess of their real needs and to which they had full proprietary rights, could be spent rightly and rationally in two ways, viz. (1) in their own comfort, pleasure, recreation, embellishment and good living and (2) in acquiring further means of living and if possible in getting hold of the means of other people, thereby erecting themselves into veritable demi-gods. The first Satanic idea resulted in the rich refusing to recognise the rights of those members of the community who were deprived of a share in the distribution of wealth or who obtained a share less than their real needs. The rich considered it perfectly correct to leave these people in starvation and destitution. Their narrow-mindedness did not permit them to realise that such an attitude would breed professional criminals in human society, produce men steeped in ignorance and meanness, make them a prey to physical weakness and disease, and that the physical and mental powers of these persons would be arrested in their development and prevent them from playing their part in the evolution of human culture and civilisation, and this would injure and damage that society as a whole of which the rich themselves were a part. Not content with this, the wealthy folk multiplied their necessities of life very much over and above their real needs, and for the purpose of fulfilling the artificial and self-created requirements of their self-indulgence, they made many of those persons who could serve civilisation in their

own way subserve their selfish personal ends. Hence for these rich people adultery become a necessity for which an army of prostitutes, go-betweens and dishonourable agents had to be recruited. For them music was a regular need, to satisfy which another army had to be secured, of musicians, dancing girls, drum-beaters and manufacturers of musical instruments. For them it was necessary to have numerous unhealthy recreations for which purpose a large force of jesters, actresses story-tellers, photographers, painters, and other useless professionals had to be raised. They also felt the need of hunting for the sake of which many people, instead of being put to some good work, were called upon to drive about animals in jungles. They also wanted pleasures of intoxication forgetfulness, for which purpose a large number of men were engaged to prepare liquor, cocaine, opium, and other narcotics and intoxicants. In short, these disciples of the devil did not stop merely at involving a large portion of society in moral, spiritual and physical degradation, but were cruel enough to divert another big portion of humanity from proper and useful occupations, and force them to take up useless, men and harmful jobs. Thus they misdirected the pace of civilisation and turned it into channels which were to lead mankind to destruction. And the matter did not end here. In addition to wasting all this human capital, they also misused the material wealth in their possession. They professed the need for palaces, big bungalows, gradnes, recreation grounds, dance halls, etc., so much so that even after death the wretched

fellows required for their rest whole acres of land and spacious tombs. In this way the land, the building materials, and the human labour which could very well have provided the residential needs of other human beings, were utilised for the temporary resort and permanent residence of each single one of these pleasure loving people. They considered it necessary to have jewellery and ornaments, fine dresses, high class crockery, cutlery and other utensils, means of ornamentation and decoration, high class means of riding, and God alone knows what other paraphernalia, so much so that even their doors were considered to be made without costly curtains, and they could not suffer to keep the walls of their palaces bare of pictures costing hundreds of thousands of rupees. The floor of their rooms required to be covered with carpets costing thousands of rupees and even their dogs required golden collars and velvet cushions. In this manner a good deal of that human labour which could have been used to cover the bodies and fill the bellies of thousands of human beings was devoted to the self-indulgence of one single individual.

This was the result of one part of that satanic guidance. The results of the second part proved to be worse. In the first place, it is obviously wrong in principle that a person should be entitled to amass all the means of living, over and above his real needs which he may have come to possess and continue to use them to secure further means. It is evident that the means of living which God has created on earth are meant for satis-

fying the real needs of mankind. If, therefore, by sheer good luck one finds himself possessing more of these means than his requirements justify, it only implies that a surplus which was really the portion of others has reached him. Why should he therefore hold it for himself? He should look around for people who are not fit to secure their portion of the means of living, or who have failed to secure them, or again who have received less than their needs, and he should realise that it is these fellows whose portion has come into his hands. As they could not secure it, it behoves him transfer it to them. It will be a wrongful act if, instead of doing this, which is the proper thing to do, he starts using them for securing further means of living, for, in any case, the further means which he will secure will be much more than his real needs and requirements. Hence, in attempting to secure them, nothing is gained except the satisfaction of his greed and avarice. The portion of time, industry and ability which he spends in securing the means of living commensurate with the real needs of his life are doubtlessly well and truly spent, but to spend them in securing something over and above his real needs, implies that he is degrading himself into an economic animal, rather a wealth-producing machine, whereas there are better methods of spending his time and energy and exercising his mental and physical faculties in pursuits other than the acquisition of further wealth. Consequently, from the point of view of true reason and nature the very principle which the devil has inculcated among his disciples is inherently wrong. But, furthermore, the practical methods

adopted on the basis of this principle are so accursed and their results so horrible that they cannot even be correctly assessed.

There are two methods of utilising the surplus to secure further means, *i.e.*

(1) that they should be lent on interest, and

(2) that they should be invested in commercial or industrial undertakings.

Although both these methods differ to some extent in their nature, the inevitable result of their combined action is the division of society in two classes : one, that small class which possesses means of living over and above its requirements and employs those means to grab further means of living ; and the other, that large class which possesses means just according to its needs, or in a measure less than its needs, or does not possess them at all. The interests of these two classes not only clash against each other but inevitably lead to mutual struggle and strife. And thus the economic system of humanity which Providence had based and built on mutual co-operation and exchange ends in internecine struggle and strife.

As this struggle develops, the richer class steadily decreases in number while the poor class goes on increasing, for the every nature of this mutual struggle is such that a wealthy individual attracts by force of his wealth the means possessed by others less wealthy than himself, thereby throwing the latter down into the

lower stratum. In this manner the means of life in the world are becoming gradually restricted and confined day by day to a less and less portion of the population and the greater part of the population is slowly and steadily heading towards sheer poverty or absolute dependence on the rich. In the beginning the struggle starts on a small scale ; then the infection spreads by stages to all countries and nations so that even after bringing the whole world within its tentacles it still cries for more and more. Thus when it becomes a general practice in any country that those possessing wealth in excess of their needs should invest the surplus in profitable undertakings and in the production of the necessities of life, the investment can yield full profits only if the entire product of industry is purchased by the people of the country in which the surplus wealth has been invested. But, in practice, this does not happen, and in reality it cannot happen, because those who possess less wealth than their needs have consequently less purchasing power, and cannot purchase all the products in spite of their need for them. On the other hand, those who possess wealth in excess of their needs are anxious to set aside a portion of their incomes for further investment in profitable undertakings and therefore they do not spend all the money they can in purchasing consumer goods. This results perforce in a portion of the manufactured products being left unpurchased or, in other words, a portion of the investment of the rich people does not come back to them and lies at the debit of the country's industry as a loan. This constitutes one cycle

only. You can imagine, however, that in every one of the numerous cycles of this nature the wealthy classes will go on using a part of their returned income in further investment and in every cycle that proportion of their invested wealth which does not return into their hands goes on increasing, thereby multiplying the debts of the country's industry twofold and even thousandfold, and even to an extent which that country can never be in a position to pay off. In this manner no alternative is left to the country to escape the danger of bankruptcy except exporting for sale to other countries, goods which are left over and cannot be sold in that country. This is really tantamount to seeking countries to which this misfortune of bankruptcy can be transferred. In this way the struggle transcends the barriers of a single country and steps into the international sphere.

It will now be evident that there is not one country which is running its affairs on the basis of this satanic economic system ; rather most of the countries of the world are in the same predicament ; that is, they are compelled to save themselves from bankruptcy or, in other words, to transfer their bankruptcy to some other country. And this leads to international rivalry which takes the following forms :—

(1) Every country, in offering its goods in the international market, tries to produce the greatest quantity at the minimum cost of production, and this involves the scaling down of wages of labour to the lowest possible limit, so that the portion of national

wealth which comes into the hands of the labouring class is further reduced and its income falls to level where even its bare needs are not satisfied.

(2) Every country places embargo on imports within its boundaries and spheres of influence, and tries to monopolise for itself the raw materials which lie within its territory so that other countries may not secure and take advantage of them. This results in international struggle which leads to war.

(2) These exploiting dacoits invade those countries which are unable to keep off this bankruptcy from being imposed upon them and not only do they try to sell in those countries the surplus products of their own, but they try to invest there the surplus capital for which they do not find any avenues of profitable investment in their own country. In this way, the same problem ultimately appears in those countries of the investors; that is, the full amount of investment cannot be returned and a major portion of the income from this investment is again invested in some profitable business so that the burden of debts increases to such an extent that even if all these countries were sold off, the investment would not be recovered in full. It is evident that if this cycle is allowed to work in this manner, the whole world will ultimately lose its solvency, and no place will be left to which the blight of bankruptcy could be transferred. And in the end mankind will feel the need of seeking markets, in Mars, Venus, and Jupiter for investing their wealth and selling their surplus goods. Thus, through this international exchange, a handful of bankers, brokers, and industrial

and bussiness magnates so completely gather in their clutches all the economic resources of the world that the whole of humanity is reduced to a state of dependence upon them. It has now become well-nigh impossible for any individual independently to undertake any work or business relying merely on his own physical and mental powers in order to secure for himself a portion of the means of living which exist on God's earth. No opportunity is left in these days for small industrialists and agriculturists to earn their livelihood freely. Everyone is compelled to accept the lot of slaves, servants and labourers of these financial princes and captains of industry. And they exploit all the physical and mental faculties as well as the whole time of other people giving them in return only a bare minimum of wages at the subsistence level. This accounts for the whole of humanity having been reduced to the lot of an economic animal. There are very few lucky individuals who can find the opportunity, in this economic struggle, to do something for their moral, intellectual and spiritual advancement or to give some attention to any object nobler and higher than the mere filling of the belly, or to develop those natural endowments with which God has gifted them for any higher end than the mere seeking of livelihood. In point of fact the economic struggle has become so serious and strenuous owing to this satanic system that all the other departments of life have been affected by it and entirely put out of action.

It is still more unfortunate for humanity that moral philosophies, political systems, and legal princi-

ples of the world have also been infected by this devilish economic system. From east to west, everywhere, moral mentors are laying stress on economy. It is regarded as foolish and morally reprehensible to spend all that one earns, and everyone is told that he should save something out of his income and have his savings deposited in the bank or purchase an insurance policy or invest it in stocks and shares of joint-stock companies. This means that what is ruinous for humanity has become the standard of perfection and virtue in the eyes of the modern man. As for political power it has fallen in the hands of a satanic system which, instead of saving mankind from this tyranny, has itself become the instrument of that tyranny ; and a class of godless materialists are found sitting tight everywhere on the seats of power. The laws which govern the society are also being framed under the influence of the same system. These laws have given full freedom in practice to the people to struggle for their individual economic interests against the interests of the community in general. The distinction between right and wrong, just and unjust, in the acquisition of the means of living has very nearly disappeared. Every method by which an individual can enrich himself whether by robbing or ruining other people, is permissible in the eyes of the law. Wine may be brewed and sold ; centres of immorality may be established ; immoral films may be produced ; obscene writings may be published ; pictures for exciting passions may be advertised ; speculation may become rife ; institutions for earning interest and usury may be

established ; new methods of gambling may be invented ; in short, anything one likes may be done, and not only will the law permit one to do so but it will even protect one's so-called rights. And then the law requires that the wealth which has by this means become concentrated in the hands of an individual should remain so concentrated even after his death ; hence the law of primogeniture, the custom of adoption under certain laws, and the joint family system, the object of all of which is that on the death of one of the dragons which guard a treasure another snake should be placed over it, and if by ill luck the dragon leaves no issue, one should be obtained from somewhere else so that the concentration of wealth is not disturbed !

These are the causes which have created the problem for humanity as to how means of living may be made accessible to every individual living on God's earth, and how opportunities may be provided to everyone to advance in life according to his capacity and to develop his personality to the full.

The Solution Suggested by Communism

One method of solving the problem has been suggested by Communism and it is this : that the means of production should be taken out of the hands of individuals and transferred to the community for collective possession and that the community should also collectively undertake the distribution of wealth to every individual each according to his needs. *Prima facie* this solution appears to be very sensible, but the more

one considers its practical aspect the more will one realise its defects until he will have to concede that, in the ultimate analysis, its results are as bad as the disease for which this cure has been offered. It is as clear as daylight that although, theoretically speaking, the arrangements for the utilization of the means of production and distribution of products are proposed to be entrusted to the whole community, in practice the task will, of necessity, have to be placed in the hands of a small executive body. Even though this small body may, to start with, be elected by the community, later on when all the means of livelihood come into its hold and individual are not able to secure their share except through its hands, the whole community will be left helpless in its grip. No body will be able to ignore its will and no organised power could rise in opposition to it and be able to remove it from its place of authority. If this body dislikes anyone it will mean that the poor fellow will be deprived of all the means of living in the land, since all the means of livelihood will be in the hands of this small clique. Labour will be left without power to strike work, if it has a grievance against the management, for, under this system, there will not be many factory owners and capitalists to enable the labourer to resign from one place and take up employment with another; rather in the whole country there will be only one factory-owner, only one capitalist, who will be the ruler of the country as well, and it will not be possible even to secure against him the help of any public opinion. This state of affairs will, therefore, have the following results; that after abolishing all the capitalists and after doing away with

all the industrialists and landholders, one big capitalist, industrialist and landholder rolled into one giant, will be imposed on the people, and he will combine in himself the autocracy of a Czar with the absolutism of a Caesar.

In the first place such an absolute and all-pervading authority is so intoxicating in its nature that it is extremely difficult for any man to restrain himself from becoming a tyrant and autocrat, particularly so when he does not believe in God and in his accountability to Him. Nevertheless, even if it is assumed that this small body, on obtaining vast autocratic powers, will not overstep proper bonds and will work with justice and fairness, even then under such a system there can be no opportunity for individuals to develop their personality. What human personality needs above everything else for its evolution and advancement is that it should have freedom, it should have some means at its disposal which it may use in accordance with its own discretion and its own will and choice and in so doing develop its hidden potentialities. But in the Communist system there is no possibility of this. Under this system all the means pass out of the hands of the individuals into those of the executive body of the community. This executive body utilises them according to its own conception of the interests of the community. The individuals have no alternative but to work according to the plans made by the executive body if they desire to take advantage of those means; indeed they have to surrender themselves body and soul to their administrators to be moulded for purposes of commu-

nal welfare according to the plans of their masters. Thus all the individuals in a society become practically slaves of a few individuals, as if they were all soulless, raw materials to be shaped and moulded to their desires and plans exactly as tools are shaped to suit the needs of a craftsman. Quite obviously human civilization and culture stand to lose a great deal under this arrangement. Even if it is presumed for argument's sake that the necessities of life will be distributed with fairness and justice under such a system, its advantages will be outweighed by the defects and deficiencies of the system. The development of culture and civilization depends wholly on this: that different people who are endowed with diverse faculties and aptitudes should have the opportunity to develop themselves and play their individual part in the combined communal life. But this cannot be secured through a system wherein wholesale planning of human beings is undertaken. A few individuals, howsoever able and well-intentioned, cannot be so omniscient as to be able to assess correctly the inherent and inborn faculties of millions of people and their natural inclinations, and also be able to determine correctly the mode of their development. They will err both in estimating individual capabilities and in forming opinions about what really constitutes the true interest of their society. But, in spite of it, they will try to enforce their plans and mould according to their blue prints the whole mass of people under their influence. This individual diversity and the variety so necessary for civilization will give place to a soulless uniformity. The natural evolution of civilization

will suffer a set-back and an artificial and spurious growth will commence. Human faculties will begin to shrivel and ultimately a great mental and moral degeneration will ensue. After all men are not like grass and vegetation to be pruned by a gardener and made to grow after a set pattern. Every man has his own personality with a natural urge to develop according to its inclinations. If you deny him this freedom he will not develop according as you desire but will either rebel against you or fade away in unnatural gloom.

The fundamental mistake of Communism lies in the fact that it treats economic problem as the central problem and then tries to revolve the whole of human life round this axis. It lacks the true scientific attitude towards human problems. On the other hand, it looks at all problems with a deep economic bias. Metaphysics, ethics, history, sociology, in fine, everything within its sphere is influenced and overridden by the economic view-point and because of this one-sidedness the whole balance of life is upset. Thus it is clear that in reality the Communist theory presents no correct or natural solution of the economic problems of men. It offers a solution which is both unnatural and artificial.

The Fascist Solution

As against this, another solution has been put forward by Fascism and National-Socialism which is as follows. That while individual ownership of the means of production may be kept intact, such

ownership should in the interests of the community, be planned and controlled by the state. In practice, however, the results of this appear to be in no way different from those of the Communist theory. Like Communism this theory also seeks to merge the individual in the community and leaves no opportunity for the free development of his personality. Besides this, the nature of the state which exercises control over individual ownership is as totalitarian and authoritarian as that of the Communist state. It requires a very strong and concentrated authority to keep the industry of a large country under control and compel it to work according to the plans and blue-prints made by the state. In a state which has such absolute coercive power in its hands it is inevitable that the population of the country will fall down before it helplessly to become the slaves of the rulers.

The Islamic Solution

Now I shall explain how Islam seeks to solve this problem. In dealing with all the problems of life, it is a fundamental point with Islam that natural laws and principles of life inherent in human nature should not be tampered with, and that whenever there is any refraction from the path of nature it should be redirected to the natural path. The second important principle on which Islam has based all its social reforms is this : that the introduction of a few external regulations in the social system should not be considered sufficient ; on the other hand, a far greater stress should be laid on moral reformation and the creation of the right

moral attitude among men so that the evil in the mind of man should be suppressed at its root. The third basic principle which you can trace in the whole of the Islamic system is that the authority and pressure of law and the coercive power of government should not be used except when it becomes inevitable to do so.

Keeping in view these three principles, Islam recognizes all those natural principles on the economic side of life which have always formed the foundation of human economy, and it abolishes only those wrong principles, not by reliance on the coercive power of the state but through the maximum of moral instruction and a small measure of external force, which mankind follows when it falls a victim to satanic desires. The principle that man should be free to strive for his livelihood, that he should retain the right of ownership over whatever he earns by his labour, and that disparity must exist between various men due to their varying abilities and circumstances has been conceded by Islam to the extent to which it is in accordance with nature. It then seeks to qualify this principle and introduce certain restrictions on its actual practice with the object that it may not be misused and made a means of exploiting and oppressing the weaker sections of the society.

Let us first of all take the acquisition of wealth. Islam recognizes the right of man to seek the means of his livelihood on God's earth according to his capacity, ability, and natural endowments. But it does not concede him the right to adopt such means in

the acquisition of wealth as would lead to his moral degradation or upset the social order. Islam sets up the distinction of 'halal' (lawful) and 'haram' (unlawful) in respect of the different means of earning, and imposes the ban of illegality on all those methods which are morally or socially injurious. For this purpose it has clearly specified those methods which it regards as injurious. Under the Islamic law wine and other intoxicants and drinks which spread evil and immorality are unlawful (haram) not only in themselves but even their manufacture, sale, purchase, and possession have been declared to be unlawful. Islam does not recognise adultery, music, dancing, and other similar things, as lawful means of livelihood. It declares all such dealings as unlawful in which the gain of one individual is secured by the loss and injury of some other person or persons or of society as a whole. Bribery, stealing, gambling, speculation, business based on fraud and deceit, hoarding and holding back the necessities of life with the object of raising the prices, monopoly of the means of production by one or several persons which narrows the field for others; all these methods have been declared unlawful. It has picked out carefully and branded as illegal all such forms of business as are by their nature capable of causing litigation, or in which the loss or gain depends on mere luck or accident, or wherein the mutual rights of the parties are not distinguishable. If you study in detail the Islamic laws of trade and industry you will see that the methods by which people become millionaires and multi-millionaires in modern times are mostly methods on which Islam has placed stringent legal restrictions.

If business is carried on within these Islamic limitations there is little possibility of any one accumulating immense wealth.

While Islam recognises the right of the the individual to the ownership of all that he may acquire by lawful means, it does not leave him entirely free in using the wealth so acquired. On the other hand it lays down restrictions on its use in different ways. It is obvious that there can be only three possible uses of the wealth which a man acquires. It can either be spent, or invested to procure more wealth or may be hoarded. I shall explain here briefly the nature of restrictions which Islam has placed on each one of these uses.

All methods of spending which cause moral or social injury are forbidden. You cannot fritter away your wealth in gambling, you cannot drink wine, you cannot commit adultery, you cannot waste your money in music and dances or other means of self-indulgence. You are forbidden to wear silken dresses : you are prohibited (except in the case of women) from using golden ornaments and jewels ; and you cannot decorate your house with pictures and statues. In short, Islam has closed all those outlets through which the greater portion of a man's wealth is spent on his own luxuries and indulgences. The items of expenditure which it considers lawful are of such a type that a man may just be able to live a decent life of an average standard, and if any surplus is then left over, Islam suggests that should be utilized in the service of virtue and righteousness in public welfare, and in rendering assistance to persons who have been unable to secure and receive

their share according to their needs. According to Islam the best course to adopt is that one should spend all that he earns on his lawful and reasonable needs, and if any surplus accrues, hand it over to others so that they may satisfy their needs. Islam regards this quality as one of the highest standards of morality and has put it forward as an ideal with such force that a society influenced by Islamic ethics will always respect those who earn and spend, much more than those who keep their wealth hoarded or who go on investing their surplus incomes in earning more. However, in spite of all this moral education and the exercise of moral pressure by a reformed society, it is not possible to get rid of individual tendencies towards greed and avarice. A good many persons will always remain who will like to invest their surplus wealth in earning further wealth over and above their needs. For this purpose Islam has placed some legal limitations on the use to which this surplus wealth can be put. It is strictly prohibited in Islamic law to lend these accumulated savings on interest. If you lend your money to any one, it does not matter whether he borrows for his private needs or for business purposes, you are entitled to the return of the principal only, but not a pie more. In this way Islam breaks the very back-bone of aggressive capitalism and blunts the edge of the greatest instrument by means of which the capitalist tries to concentrate in his hands the economic resources of the community by relying on his money power. As regards the method of using the surplus wealth in investment in one's own trade, industry, or business, or providing capital to others and participating in the gains and losses of the

joint undertaking, Islam considers it quite lawful and proper but seeks by other means to remedy the evils which flow from the accumulation of wealth in the hands of a few persons. First of all, Islam does not permit the hoarding of this accumulated wealth. As I have just mentioned, it demands that whatever wealth you have must either be utilized in the purchase of your own necessities or handed over to others so that they may satisfy their needs, and thus the whole of the common wealth may be kept constantly in circulation. But if you do not do so and insist on its accumulation, then two and a half per cent per annum will be taken out of this accumulation by force of law and spent on giving assistance to such persons as are not fit to take part in the economic struggle or have not in spite of their struggle been able to secure their full share. This is called "Zakat" and the administrative machinery proposed by Islam for this taxation is the joint exchequer of the community in which Zakat is collected and then redistributed among those sections of the community, which need and deserve help. This is in fact the best form of insurance for the society and destroys all the evils which arise from the absence of any regular arrangement for collective help and co-operation. What really forces a man, in the capitalistic system, to accumulate wealth and invest it in profitable business and bring into existence institutions like the life insurance, is that under this system everyone's life is wholly dependent on his own means. If one has not laid by anything for his old age one may face starvation; if he dies without leaving any inheritance for his progeny, they will be driven from door to door without being able to

secure a crust of bread ; if he falls sick and has nothing in store he may not be able even to secure medical treatment for himself ; if his house is burnt or he sustains loss in business or some other sudden calamity befalls him he cannot find any support anywhere. Similarly what forces the labouring classes under a capitalistic system to accept any terms of employment offered by the capitalist and become his slaves is this very thing ; *i.e.*, the fear that if the labourer does not accept the remuneration which the capitalist is prepared to offer for his toil and sweat, destitution will stare him in the face and he will not be able to hold off starvation for a single day. Moreover, it is only due to this system that the spectacle is witnessed the greatest curse that has afflicted the world by the 'grace' of this capitalistic system—that while on one side millions of hungry mouths are to be fed, on the other side there are large stocks of agricultural produce and manufactured articles which cannot find any market, with the result that lakhs of tons of grain is thrown into the sea instead of feeding the hungry. The reason for this also lies in the fact that no social insurance exists for providing means of livelihood to the needy and the destitute. If these people are provided with purchasing power and enabled to buy commodities according to their needs, trade, industry, and agriculture, in short every branch of economic activity will expand and flourish. Islam roots out all these evils through the institution of "Zakat" and the agency of the public exchequer for its collection and distribution. The public exchequer is always available to you as a helper. You need not take thought for the morrow. Whenever you are in need you

can go to the public exchequer and obtain your rightful due. There is no necessity of keeping deposits in banks and of having insurance policies. You can leave this world without any anxiety for the future of your children, the exchequer of the community will be responsible for them afterwards. It is a constant and permanent helper to which you can have recourse in times of disease, old age, calamities due to earthly or heavenly causes, and under any other similar circumstances. The capitalist cannot then compel you to accept a job on his own terms and conditions. There is no risk of starvation, nakedness or lack of shelter for you in the presence of the public exchequer. Then, again, it should be noted that this social agency enables all those sections of the population who cannot earn or who earn much less than they require to purchase commodities necessary for their life. Thus a proper balance between production and consumption is permanently maintained and the necessity does not arise for a people to go on imposing their bankruptcy upon other peoples and after exhausting all victims in this world to seek them in the other planets.

Besides the "Zakat", another plan which Islam has adopted for diffusing the wealth concentrated in one place is its law of inheritance. All other laws, except that of Islam tend to perpetuate the concentration of wealth even after the death of the person who had accumulated it during his life time. Islam, on the contrary, adopts the method that the wealth which a person has been confining in his hands by gradual accumulation from all sides should be distributed

immediately on his death. Under the Islamic law sons, daughters, father, mother, wife, brothers, sisters, all succeed to a person's inheritance which must be apportioned among all of them according to a regular code. If near relations do not exist, a search will have to be made for distant ones and this wealth distributed among them. If no relative, near or distant, is forthcoming even then a man is not entitled to resort to adoption of any heirs himself. In that event the whole community will succeed him and so all his accumulated wealth will be deposited in the public exchequer. In this manner even if a man may concentrate millions and billions of money it will all be dispersed after his death in small portions within two or three generations, and every such accumulation will be turned gradually into circulation according to a regular legal procedure.

Consider this economic system of which I have presented a brief plan to you. Does it not remove all those evils of individual ownership which result from the wrong guidance of the devil? There remains no necessity at all for adopting the Communist or Fascist or National-Socialist ideologies, and using those artificial methods of economic management which do not remove the evil but replace it with another? I have not here explained the complete economic system of Islam. It is difficult to explain within the compass of this brief discourse, all the methods that can be adopted in accordance with the Islamic principles for the management of land, the settlement of trade disputes, and the raising of capital for trade and industry, for all of which complete provision has been made in the

Islamic law. I have not even been able to mention how Islam has, by removing all tariff restrictions levied on exports and imports, and by abolishing octrois, cesses and tolls on the movement of commodities opened the door absolutely for free trade. Nor have I had the opportunity of mentioning that by reducing to the minimum possible extent the expenditure on the administrative machinery, on the civil services and the army, and by abolishing altogether the stamp duty on judicial proceedings, Islam has lightened a very great economic burden from society, and provided opportunities for spending the taxes for the good of society, instead of allowing them to be absorbed in the unbounded expenses of the administration. By this means the economic system of Islam becomes a great blessing for humanity. Studied with an unbiased mind, free from those prejudices against Islam which have been inherited as an evil legacy from past history and unawed by the blaze of modern social system, I hope and trust that this Islamic system will satisfy every reasonable and truth-seeking person as the most useful, correct and rational one for the economic welfare of humanity. But if anyone thinks it feasible that this economic system can be successfully implemented even if divorced from the complete whole of the ideological moral and cultural system of Islam, I will humbly request him to get rid of this misunderstanding. This economic system has a deep relationship with the political, judicial, legal, cultural and social system of Islam. And all these branches are fundamentally based on the moral system of Islam. Then again this moral system does not stand by itself

but is wholly dependent on your belief in an All-powerful and All-knowing God and your sense of responsibility to Him, in the conception of an After-life when all your actions will be judged by God, in the belief that man will be punished or rewarded according to His Judgment ; and in the acceptance of the fact that the code of law and morality which Muhammad, the Messenger of God, has placed before you as from God (of which this economic system is only a part) is really based on Divine guidance in all its details. If you do not accept this creed, this moral system and the whole of this code of life completely as it is, the economic system of Islam, divorced from its source, cannot be maintained or administered in its purity even for a single day, nor will any appreciable advantage accrue from it if you take it out of its wider context and then seek to apply it to your life.



JAMAAT-E-ISLAMI PUBLICATIONS:

1. Towards Understanding Islam—By Sayyed Abulala Maudoodi—This book is a first approach to a systematic and logical understanding of Islam and a good helper to its more extensive study.
Price Rs. 3/8

2. Nationalism and India—By Sayyed Abulala Maudoodi—This treatise deals with Nationalism and its bearing on Islamic ways of thought and life, and present social and political problem in India.
Price 50 P.

3. Process of Islamic Revolution—This pamphlet explains how movement of Islam transforms its followers individually and collectively and how a true Islamic State necessarily follows.
Price 75 P.

4. Political Theory of Islam—By Sayyed Abulala Maudoodi—Basic theory of State in Islam and some of its important features are brought out in this pamphlet.
Price 75 P.

5. What is Islam ?—By Mohammad Mazhar-ud-Din—This book is specially intended for non-Muslims and for those Muslims who have never known Islam in its original purity.
Price Rs. 1.25 P.

6. After Secularism What ?—By Mohammad Mazhar-ud-Din—The aim of this brochure is to present the true conception of God and its practical requirements.
Price. 50 P.

Can be had from

**Markazi Maktaba Jamaat-e-Islami Hind
DELHI**